Εικων Βασιλικη.

Or

A Kenning-Glasse for a *Christian King.*

TAKEN OVT OF THE 19. Chapter of the Gospell of Saint Iohn, *the 5. verse, in these words;*

BEHOLD THE MAN.

And

Treated on by *William Thorne*, Deane *of* Chichester, *and his Maiesties* Hebrew Reader in the *Vniversitie of* Oxford.

VEHASENNEH BOGNER BAESH VEHASENNEH. VEELLE-SHEMOTH 3. 2.

AT LONDON
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A-p. 386. 403

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TO THE MOST mightie Monarch, and *puissant Prince*, IAMES, of England, Scotland, France, and *Ireland, King, defender of the* Faith, &c. Grace, Mercie, and *Peace from him, which was,* and which is, and which *is to come.*

I Præsume not (Dread Soueraigne) in this *præfixed Title*, to præscribe præcepts politike to any Christian Prince, much lesse vnto your Sacred Maiestie. Should I attempt any such argument, it would appeare in me *Annibalem Phormio*, as the Adage is, and I were much out of mine Element. This is a proiect more fitting, so high, and Mightie a Prince, as you are, and alreadie in that your *Kinglie Gift* to a King most absolutely performed. As *Plutarch* said of that very same word: so may we of that your worke, πάντα ἐν τῷ βασιλικῷ. What is it then, which in this *Inscription* of mine I would so

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ. *Plutarch* in his *Apophthegms.*

so faine insinuate to my Lord, and King? What but that he alwayes be like himselfe? that he read himselfe as it were, & rule out of his owne booke? Admit then (most Christian King) thou surpassedst in perfection (as I pray God thou maiest) all Christian Princes vpon earth; admit no man remained, whom thou mightest imitate;* *Ipse Christus sibi remanet*; there remaines yet for thee *The Imitation of Christ. Beholde the man.* Loe here is || *A Kenning-Glasse for a Christian King.* As out of those three verses of *Homer* the Author thereof expressed (he said) the very liuing *Image* of Ioue

Αμβρόσιαι δ' ἄρα χαῖται, and so forth: So *this Inscription* I extract out of these three words of* *Iohn*; Ἰδὺ ὁ Ἄνθρωπος, *Behold the man.* As thou art a Christian, so is this a *Common Glasse* to thee (O King) with all other Christians, as in the first Diuision of the third generall Circumstance of this text, and third distinction I haue declared: As thou art a King, so doth it (out *of thine owne mouth*) more properlie concerne thee; Aswell for that a *King is to compute* vnto God for each Christian soule in his whole Common-weale: as that *the* * *whole Common-weale* is naturallie conformed vnto the customes of her King. And therefore of choise I consecrate it vnto thy Christian, and Kinglie calling. Accept then in good part (most Gracious King) this thy poore Schollers præsent. *Christus tibi liber exemplaris est.*" I haue giuen thee (saith Christ) an *example.* He is an *euerlasting example* for thee: Imitate him, and thy subiects will imitate thee. He is a most* *Exemplar states-booke* for thee: Read him, and

* *August*: on these words; *The Iust shall see, &c. Psal. 52.*

|| A Kenning-Glasse for a Christian King.

Hom: Iliad 1. Val: Max: 3.

**Iohn* 19.5.

The first Booke.

Deutr. 17. 18.19.&c.

Luke. 16.2.

**Isai.* 24.2.

Ecclus. 10. 2.3. *Hierō: ad Heliodor. Plat. in polit. Regis ad exempū, &c Cl. Claud: de 4. consulat. Henory.*

" *Ioh.* 13.15

παράδειγμα Ἀιώνιον *Constant. ad Sanctorum coetum Orat. c. 12. in Eusebius.* * τὰ περὶ Βασιλείας βιβλία, *Phalereus* to *Ptolome* in *Plutarch.*

and thy Subiects will reade thee. He is a *Mirrour of Magistrates* for thee, *A Kenning-Glasse for Kings*: assimilate thy selfe vnto him, and thy subiects will assimilate themselues vnto thee. And this is, the Office and vse of this *Glasse*. *Chrysost.*

IAMES the Minor (saith one) was very very like *Christ in face*: and for that cause especially (the said writer surmizeth) he was called the *Lords brother*. I dispute not of the one, or the other, of, or on. It seemes he was well seene in this *Spirituall Glasse*: Else whence in his face are those rayes of virtues? his *Humilitie*? for he was called * *IAMES the lesse*. His *Iustice*? for he was called ‖ *IAMES the iust*. His all manner of virtues? for so I suppose, when Christ said vnto him; " *Learne of me*, for I am humble and meeke: he learned him with humilitie all manner of virtues. *Ludolph. de vita Iesu Christi, part. 2. c. 59. Galat. 1. 19 frater Iesu Ioseph: Αρχ. 20. Euseb: Eccl. hist. 2. 1.* * *Iacobus Minor. Ludolph.* as afore. So Ἰακώβος ἐλάχιστος *in Damascen.* ‖ Δίκαιος, πολίτης. *Ex Hegesip: comment. 5. Euseb. 2. 23* " *Matt. 11. 29. Iames 1. 23 Iames 2. 1. 4. 9. Iohn 2. 14. 15.*

Good King, will it please thee to consider not sleightly, as did *that man* in Saint *Iames* his naturall face, but seriouslie thy *Spirituall face* in this *Glasse*, as Saint *Iames* did? wilt thou compare, and compose the carriage of thy whole life accordinglie? *Thy Greatnesse* must vouchsafe to do then, as this *Iames* the *Minor*, as this *Iames the Iust* did: thou must out of thy Iustice distributiue go on in Gods name, as thou hast begun: thou must, as *A iust STEVVARD*, diuide æquallie; to thy selfe thine owne, to the Common weale her owne, to the Church her owne, *impartiallie*, without *acceptation of persons*: thou must scourge out all *Monopolye-mongers*, and such like monsters out of thy common-weale: as *Christ did those Money-changers* out of his Church: thou must suppresse all Church-

Th'Engliſh Chronicles in *VV:Rufus.* *Iames* 1.27 *Iſaiah.*49. 23. *Auguſt.de Ciuit:Dei.*5 24.25. &c. *Iames* 2. 8. *Iames.*4.10 Of *Iames* of Hieruſalem, τὰ γόνατα αὐτοῦ δι' ἀκμὴν καμήλου *Euſeb:Hiſt: Eccleſiaſt.* 2.23. *De Imitat: Chriſti* W: Th:*à campis.*3.55. 1.*Sã.*15.17 *Pſa.*82.6.7 *Amos* 6.12 13.

Church-robbing-Chriſt-robbing Satans, ſuggeſting thee; *So ſuccete is the bread of Chriſt*: and a daintie foode for Kings. To be *a Father vnto the fatherleſſe*, an husband to the widowes, *a Foſter-father* vnto the Church of Chriſt, *Hæ tibi erunt artes*; — Here is thy glorie (O King) *Si Iuſtus imperas*, if thou fulfill the *Royall lawe*.

Out of thy Humilitie likewiſe, thou muſt continually *caſt downe thy ſelfe*, and *kneele*, and *Camell* thy *knees* before the Lord thy maker, for thy ſinnes, and for the ſinnes of thy people: thou muſt æſteeme thy ſelfe *ſo much, and no more*, as God æſteemeth thee; thou muſt be *little* in thine owne eyes. In ſhort thou muſt reiect thy many flatterers, that will ſay; *Thou art a God*; and reſpect thy fewe friends, that will tell thee; *Thou art a man.* ἐγὼ εἶπα. — I haue ſaid; *Yee are Gods*, but yee ſhall dye like men. This is indeed to be *Iames the leſſe*, this is the way to be *Iames the Great*, this is indeed to be *Iames the Iuſt*. Doe this, and thou doſt rightlie, *Behold the man*: do this, and thou doſt rightly contemplate Chriſt. This is that then, which I was ſo faine to inſinuate vnto thee, my Liege Lord, and King, induced hereto, in generall, as your ſubiect, in ſpeciall, as your Prieſt, and Scholler: As a Prieſt in way of conſcience I choſe to do this, as knowing *Amaziah* of old, what he ſaid vnto *Amos*; *O, thou the Seer*, go, flee thou away into the land of *Iudah*, and there eate thy bread, and Prophesie there. But Prophesie no more at *Beth-el*. For it is *the Kings Chappell*, and *the Kings Court*. As your Scholler in all conſequence, I could not chooſe but doe this; Amidſt our *great* Oxford *Hoſanna* to adde *my Aramites* 1. *Kings* 1. 39.40.

crie,

tric to, *Malco legnolemin cheye*; God saue *my Lord King James* for euer. *Dan.2.4.* *1.Kin.1.31*

Now the very God of heauen, and earth (*in vvhose hands* are Kingdoms, and the hearts of Kings) confirme your *Maiesties Throne*, as the *Sunne* in heauen, and the *Throne* of your *Sonne*, as *the Moone* for euermore. Direct your hearts and handes, that you may *feede your people in Jacob*, according to the Simplicitie of your hearts, and guide your *inheritance in Israel* according to the discretion of your hands: and graunt you both Grace, and your seed after you, alwayes to haue this *Kenning-Glasse* afore your eyes; Euen *The King of Kings*, and Lord of Lords.

Prou:8.15. *Prou.21.1.* *Psal:89.36.37.* *Psal.78.71.72.* *1.Tim.6.15.* *Apoc.17.14 & 19.16.*

Your Highnesse most humble Scholler,

William Thorne.

Εσοπτρον βασιλικον.

Search the Scriptures. In the 19. Chapter of the Gospell according to S. *Iohn*, the 5. verse, it is thus written; *And he said vnto them, Behold the man.*

The 19. ch: of the Gospell according to S. *Iohn*, the 5. verse, the latter part of the 5. verse; *And he said vnto them, Behold the man.*

IN these words of holy writ, which now I read vnto you (Reuerend, Regarded in Christ Iesus) It will please you to obserue, and *note with me* first, and generally these three principall circumstances. First *the person by whom* they were vttered: Secondly *to whom*; together with the *manner* thereof: thirdlie *of whome*, together with the *matter*: The particulars that occurre (as many

The Method.

there

there are) they shall be touched rather then handled in their place.

The first generall circumstance.

1. First as touching the *person* by whom they were vttered; *Some argue* by God the Father Almightie himselfe, and that it was he that said vnto them; *Behold the man: As if he* would haue said; This mã, which you see now standing here in this pittifull plight, frõ the beginning indeed was God, of the same diuine essence, and substance, as *I* am; mine onely sonne, the expresse image of my selfe, being his naturall father; And yet behold for you men, and for your saluation from your sinnes, I sent him down frõ heauẽ to earth; content (as you see) to clad himselfe with the mantle of your mortalitie, insteed of the garment of his owne glorie. For I haue decreed this cup shall not passe away frõ him, & my decree shal stand: Loe how I haue loued your saluation; loe how I haue loathed your sinne.

2. *Or it may* be probable rather our blessed Sauiour said it of himselfe; *As*

if he would haue ſaid; Behold in what place, and what caſe I am; a miſerable man, a ſcorne of mē, indeed a worme, and no man: Conſider it is not for my ſelfe I ſuffer this, but for your ſakes, for which to do you good, I wil lay down mine owne ſoule to: only I deſire this fauour at your hands; crucifie not the ſonne of man againe; let it ſuffize that I be onely once offered on the croſſe for you, *Semel immolatus eſt*, & ſo forth. *But the whole* current of Interpreters, as alſo the circumſtance of the place expound it eſpecially as ſpoken by *Pilat*, of whom alſo like mention is made in the verſe next immediatly going before; Then *Pilat* went forth againe, & ſaid vnto them; Behold I bring him forth vnto you, and ſo forth: whereunto may be added the authorities of all tranſlations: In the Syriacke Metaphraſe of the new Teſtament, and according to that in the correctedſt copies of the French, and Italian, and Spaniſh Bibles, as alſo in ſome

De conſecrat. Diſtinct. 2. Can. ſemel Immolatus eſt.

Metaphr. Syriac. Νόννυ μετὰς: τὸ κατὰ Ιωάννην εὐαγγ. κεφ. ιθ.

Englisſh editions the name of *Pilate* is præciſely put downe *Vemar Lehun Pilatús*, καὶ πιλάτος κατέλεξε, And *Pilate* ſaid vnto them.

a The Second generall circũſtance.

Vnto a them? vnto whome? For ſo it followeth in the ſecond circumſtance I ſpeake a word, or two, and it ſhall be but a word, of the *perſons, or parties, to whom* it was vttered; It was vttered vnto the Iewes. But is God a God of the Iewes onely, and not of the Gentiles alſo? Yes *of the Gentiles alſo: Tros Rutuluſue fuat*; all is one. And therefore at that time alike vnto the Iewes, & to the Gentiles both, it was æqually ſaid; *Behold the man*. But was Chriſt then Chriſt, and is he not now? Yes *Ieſus Chriſt yeſterday*, and to day, & the ſame for euer. And therfore euẽ then this was written alſo for our inſtruction, and we were the men to whom it was ſaid, *Behold the man*. Yea this ſhall be written for *the generations to come*, and the children yet vnborne ſhall behold the man.

Rom. 3. 29.

Hebr. 13. 8.

Pſal. 102. 19.

Now

Now for the *intention of the speaker*, and *manner of the speach*. *Origen* vpon that interrogatorie of *Pilate*, *Math*: 27. Art thou the King of the Iewes? *Perchance* (saith he) he asked him *deridingly*, perchance doubtingly, perchance axiomatically, or affirmatiuely. *Rupertus* the Abbat vpon these very words; *Behold the man*: & againe behold your King, *Iohn*. 19. *Let Pilate say* (saith he) what he wil, let him beare the simpler sort in hand, that al that he doth against Christ, he doth against his will; But *ita locuto non credet Romana seueritas*: *His inner parts* are full of hypocrisie, dissimulation, and mockerie. Our English Marginals vpon the same, and the like places, harpe much vpon the same string.

Origen on *Math*. 27.

Rupert: on *Ioh*. 19.

The English Marginals.

First, if that were true, and were reputed for such a treacherie in *Pilate*; what shall we recken of some Christians now a dayes? How many are there amongst vs (a shame to speake it) euen in this noone day of the Gospell.

pell, that make a trade of it to play *Pilate*, hooding themselues with hypocrisie like vnto that Roman, that *neuer said, that which he thought*, not neuer thought that which he said.

06 Dissimu

Secondly, I defend him not in this action: I præsume the very name of *Pilate* is vngracious, and odious in Christian mens eares. Nay I say farther, the whole processe of this his iudgement was against al iustice. For he condēned him that was *innocent and iust*: against his owne science & conscience to. For he knew of himselfe, or he had warning els of his wife, that *he should haue* nothing to do with that iust mā. Against the loue of God, for the feare of man. For he was afraide least otherwise he should *not be Cæsars friend*, or at least wise lest *Cæsar* would not be his friend: & rather then so he left to loue Christ.

Math. 27. 4
Luc. 23. 47.

Math. 27. 19. & 24.

Ioh. 19. 12.

Yet be-lye we not the deuill *Si diabolus esset in iudicio vt reus* (as it pleaseth that great Canonist to instance) if the deuil himselfe were summoned to the

Panorm: in pract: istis præmissis.

the court for this, or that crime, *Quantũ ad hoc*, a defence might not be denied to the diuell; how much more may *Pilat* answear for himself? For if *Pilat* of his own inclination had bin so hastie to had done him to death, what needed he to haue vsed any such vaine glosse or prætence? what to please the Iewes? but he knew well inough he could not please them better, then by dispatching him out of the way; what to collude with the almightie? but he was not ignorant that God neither vseth to deceiue, nor to be deceiued:

Lapides, & ligna loquuntur.

For it was written on the crosse with a mans pen: & it was writtẽ in Hebrew, that the Iews thẽ glozing on the law: in Greeke, that the Gentiles then glorying in their wisdõ: in Latin that the Romas thẽ gouerning the world: that al the world might know that *Pilat* acknowledged Christ *to be Iesus of Naz: King of the Iewes*. For so also when the high Priests wold haue cõtrouled him

Chrysost: August. on Iohn the 19.

Ioh. 19. 21. 22 *Write not King* of the Iewes, but that he said, I am King of the Iewes, *Pilate* answered, what I haue written, I haue written. *Ideó enim Pilatus scripsit quod scripsit, quia dominus dixit, quod dixit.* I conclude therefore both by these, and other Scriptures, as also by other conferences of my text, that in this place it was *Pilates* intent to haue moqued commiseration, and to haue set Christ free: And therfore when after the custome of the Iewes hee had scourged him, when hee had suffered the barbarous souldiers to make a foole of him, to clap a purple robe on his backe, to plat a crowne of thornes on his head, to put a reede in his right hand, to spitte on him, to smite him with roddes; then, euen then he præsented him a very spectacle of calamity to to the cruell harted Iewes: if perhaps by any miseries, by any meanes they might relent, and he said vnto them; Behold the man; *As if he would* haue said,

Chrysost: on this place.

Pilates intent

ſaid, if you be good men haue mercy of this innocent man: or if you bee men take ſome pittie of a man: *Etſi Regē inuidetis* (ſaith *Auguſtine*) *parcite, quia ſubiectum videtis*: and if heretofore you enuyed him, whilſt you ſaid he was a king, yet ſpare him now at length, ſith you ſee him a *ſubiect*, nay an *abiect man*: *Feruеſcit ignominia, frigeſcat inuidia.* *August: on this place.*

O the ineffable operatiō of the Almightie, euen in the harts of infidels, that the wife of a Gētile ſhould ſee in her ſleep, which the whole natiō of the Ieweſ could not ſee being awake; that the Gentiles ſhould be more compaſſionate to Chriſt-ward, then the Iews: that *Pilate* a Pagan ſhould be the firſt proclaimer of that, which was prophecied ſo long ago; *Ne corrūpas tituli inſcriptionem*: that it could not ſinke out of his head, but that this man (a man vnlike inough, as they had made him) muſt needes be that ſame Ieſus of Nazareth king of the Ieweſ. *Chryſoſt: all along.*

Doubt-

Doubtlesse as *Pilate* wrote this inscription, or title in the Crosse with his owne hand writing: so was it written afore also in the heart of *Pilate*, though hee wist not when, euen by the finger of that truth her selfe, of whō he asked her, *what she was?* And I am perswaded it shall be easier for *Pilate* in the day of doome, then for those peremptorie Iewes; for they *Maius pecatum habent*. Nay I pray God *Pilate* doe not rise in iudgement with many of vs Christians, and condemne vs then iustly, as then hee did Christ vniustly: for hee certainely would willingly not haue condemned him: but we day by day, like those reprobate Iewes, doe wilfully crye, as they did vnto *Pilate*, so we to our sins, *crucifie him, crucifie him.*

Ioh. 18. 38.

Ioh. 19. 11.

Appli.

Ioh: 19. 15.

The third generall circumstance.

Thirdly to leaue the persons by whō, and to whom it was spoken, together with the manner of speaking; the *person of whome it* was spoken, was Christ; the *matter* was this, Behold

holde the man. And first, Beholde. Which word in holy Scripture hath diuers and sundry significations: but I encomber not your eares with vnnecessary notes. Onely I content you with this alone obseruation of *S. Bernard*; *Whensoeuer you read* this word *Behold*, marke then (saith he) there alwayes ensueth some important matter: tis one way or other a watchworde to a wonder. *Behold a virgin* shall conceiue, & bring forth a sonne, and you shal call his name *Admirable*, or *Wonderfull*. *Esay*. 7. & 9.

The first diuision of the third generall circumstance the first distinction.

Bernard on Math. 19. Behold we haue forsaken all &c. 27.

Pele.

Esa. 7. & 9.

Secondly behold a man, not a God only as *Simon*, and *Cerdon*, and *Marcion* maintaine; but *a man*; Not *an æthereall man*, passing through with a trice, through the wombe of the woman, as *Valentine*, and *Bardesan*, and their pew fellowes haue plaide; but *a man indeede*. Not without *assumption* of humaine flesh subsistingas *Eutyches* excepts; Not without *a reasonable soule assisting*, as Apollinaris auoucheth.

The first diuision of the third generall circumstance: the second distinction.

Irenæus contr: Her: Epiphan in panario. August: ad quod vult: all along. *Eusebius Cyrill* euery where.

Cic de nat: deor. 1.

auoucheth: Not as the Epicure would haue it, *Non corpus, sed quasi corpus*, Not as hauing a body, but as it were a body: *Non sanguis, sed quasi sãguis*, not a soule, but as it were a soule: Not *a phantasticall body*, nor a kinde of spiritall blood, but a true, naturall, and substantiall body, and blood: flesh of her flesh, and bone of her bone: *Very God of very God*, and very man, of very man, consubstantiall to God his father, as touching his diuinity, & consubstantiall to *Mary* his mother as touching his *inhumanation*, or humanitie.

Credes Nicen: Athanas.

Or is it possible, (thinke we) that it was his *passible* humanity, that raised *Lazarus* from the dead? or that it was his *impassible diuinitie* that lamented *Lazarus* when he was dead? or that it was his *humane pouerty*, that with fiue Barley loaues, and a few fishes fed so many thousand? or that it was his *rich omnipotencie* that fedde on a Fig-tree? or that it was *the aternall* and *incor-*

Theodoret Cyrens: Ορθοδοξ: Εξαυις: out of the rest of the fathers at large.

incorporeall worde, which in that ſtrangeagony ſwet water, & bloud? whoſe very ſoule was heauy vnto death? that in the houre of his death, and horror of his heart, cryed *Eli, Eli, my God, my God?* No, no, that was the ſonne of *Mary*, and as hee was the ſonne of *Mary*, as ſay *Gelaſius*, and *Gregory*; or that it was his *mortall, and maſſie body* that wrought miracles? caſt out diuells? cured all men of their maladies? came in at the doore, when the doore was ſhut? walked vpon waters as vpon drye land? *cui venti, tempeſtateſquè obſecundârunt*, commaunding the winds *peace*, and the Seas *bee ſtill?* In a worde, that ſuſtained the world with his word? No verylie, this coulde not bee but the very ſonne of the lyuing God. Not God onely: for then he could not haue ſuffered that; Not man onely: for then hee coulde not haue doone this. Not God by himſelfe, and man by himſelfe,

C. de summa Trinit: Nos tradẽtes. Damascen of the Orthodox faith.

selfe, as the *Quaternionists* cauill; professing indeede the blessed Virgin to be *Christotocos* the mother of Christ the man, but not *Theotocos* the mõther of Christ a God: Not Christ (I say) *Alius & alius* two persõs in an vnquoth nature: but *Aliud & aliud* (as *Vincent speakes*) two natures in one person: Θεάνθρωπος God and man, *homo-deus, & Deus-homo*, as the schoolemẽ teach.

Vincent: contr: Her. c. 19.

Ὁ θεάνθρωπος. Athansius in his Creed

Greg: Naz: euery where.

Of which his holy hypostasis, and extraordinary vnion very prægnant are those notable paradoxes of *Abulensis*, as he termes them; as that *Christ is a Lyon which was seene, and which was not seene*; which was heard, and which was not heard; which was knowne, and which was not knowne: as that he was *a lambe vberatus, & non vberatus*, that was shorne, and yet came not before the shearer: that bleated and yet did not open his mouth, that dyed, and yet did not dye: As that he was *a Serpent and an Eagle*, that saw and did not see,

Alphons: Thostat: Abulensis in his Paradoxes.

that

that heard, and did not heare; that mooued, and did not mooue; that came againe to the place, from which they neuer went; that rested, and yet did not rest, that were renewed, and yet were not renewed, that reioyced, and yet did not reioyce: for looke what hee did as man, the same hee did not as God.

But I haue strayed somewhat from my text, and haue soared with the Eagle into heauen to seeke Christ there, whom *S. Iohn* shewes me vpon earth here: *Behold the man.*

The second diuision of the third generall circumstance the first distinction.

Behold, I say, and *behold* him *vnder two formes*. First *in his owne shape*: then *in thine owne*. In his owne behold his *Maiesty*: In thine owne his *miserie*. In his *Maiesty* behold the mã: Not *a man but the man*. When I say the lawes of *Solon* or *Draco* (said the most sacred *Iustinian*) thinke then I say the ciuill law of the Athenians: but if I say the *ciuill law* & ad no name of any nation, thinke

Instit: de iur. Nat. Gent. & ciuil. § Sed ius.

thinke then I ſay, the ciuill lawe of the Romans; as when we ſay *the Poet*, and adde no name *Subauditur apud Græcos egregius* Homerus, *apud nos* Virgilius. I alter him on litle, & apply it to my text; When I ſay the lawes of *Iuſtinian*, it is a cleare caſe I ſay the ciuill lawe of the Romans: but if I ſay *the lawe*, and adde no name, know then I ſay *the lawe* of God. For *what Nation* is ſo great (ſaith your Lord) that hath ordinances and *lawes* ſo righteous, as all *this lawe* which I ſet before you this day? So likewiſe when I ſay *Eſaias* the Prophet, or *Elias* the man of God, it is plaine, I ſay *Eſai*, or *Eli*: But if I ſay [a] *the prophet*, or he that [b] *is to come*, or [c] the *man*, and adde no name, knowe then I ſay Chriſt. For ſuch an emphaſis oft times and ſtrength of ſignification doth the Greeke article import, Ἰδὲ ὁ ἄνθρωπος, as [d] *Epiphanius* obſerues; and that it ſo doth in this place the Syriacke interpretation doth well accord-

Thorah.
Hieron: in prologo galeato.
Deutr. 4.8.

a οὗτός ἐστιν ἀληθῶς ὁ προφήτης. *Deutr.* 18. 15.
Ioh. 6.14.
b Shiloh. *Gen.* 49.10.
c *Ioh.* 19.5.
d *Epiphan. in panar: libr.* 1. *Tom.* 1. *contr: Samarit: Hær.* 9.

cord. *Ho gabhro*. Behold the man; not *a man*, but *the man*. Not such a man, as the Philosopher would not see, when he said *I would see men*, and not *Pigmees*; nor such a man as hee saw againe, and would not speake with, saying, I would speake with *Men*, and not with *Beastes*; nor such a man, as a Captaine saide he saw many, ὦ Ἀχαΐδες, οὐκ ἔτ' Ἀχαιοί, *Women, and no men*, but such a man, as there are not many such: *Homo per paucorum hominum*: nay such a one as besides himselfe, there was neuer any such; *Verè vir*, as from whome all virtue deriueth her name: a worthy man, an excellent man, not such a man amongst a thousand:

Metaphr: Syriac. Diog: Laert: in Diogenes the Cynicke.

O verè phrygie nec enim phryges. Hom: virg.

Cic. Tusc.

Quem sese ore ferens! quam forti pectore et armis!
Credo equidem (nec vana fides) genus esse deorum.
Degeneres animos timor arguit.

Virg: AEneid. 4.

But thou arte beautifull *my loue* as

A Salomonicall description of the Maiesty of Christ, as vnited, and communicating with his Church *Cant:* throughout: *Dan:* 7. and 10. *Apoc:* 1. & 19. *Ch. Vultum habens venerabilē, &c. Ludolph: in prologo de vita Christi.*

Tirzah, comely as Hierusalem, terrible as an armie of banners: *Thine head* is an head of many crownes of gold, thy bush purple, thy lockes curled: *Thy haire* of thine head like a flocke of goates looking downe from *Gilead*: *Thy temples* within thy lockes as a peece of a Pomegranate: *Thy face* as the lightning, shining as the Sunne shineth in his strength: *Thy nose* as *Lebanon*, thy countenance excellent as the *Cedars*; *Thine eyes* as the Doues; O turne awaye thine eyes from mee, for they ouercome mee; Thou hast washed them with milke in the Riuers of Heshbon: *Thy cheekes* as the Rose, as a bedde of Spices, and sweete flowers: *Thy lippes* as the Lillies, as a thred of Scarlet, dropping Hony: *Thy mouth* as sweete things; O kisse mee with the kisses of thy mouth, thy loue is sweeter then Wine; Hony, and Milke are vnder

thy

thy tongue: *Thy teeth* like a flocke of ſheepe going vp from waſhing: *Thy necke* as the Tower of *Dauid*, a thouſand Shieldes, and Targets hang thereon: *Thy bodie* like a Chryſolite, and *thy ſtature* as a Palme tree: *Thy breaſtes* as two young roes on the Mountaines of Bether: *Thy bellie* like White Iuory couered with Saphires: *Thy nauell* as a round Cuppe full of Grace, and running ouer: *Thy loynes* are girt about with a girdle of Golde, of the Golde of Vphaz: I haue compared thee ô my loue to the troupe of Horſes in the charets of *Pharaoh*: *Thine armes* like poliſhed braſſe thrice purified in the Furnace; thine *handes* as the ringes of Golde ſet about with Tharſhiſh: On *thy thigh* a name enwritten, *the King of Kinges and Lorde of Lordes*, and the *Ioyntes* of thy

thighes as Iewels: *Thy legges* as Pillars of Marble set vpon sockets of pure Gold: *thy feete*, O how beautifull are the goings of the feete of thee, that bringest glad tidings of peace? *Thy whole Christ* annointed with oyle of gladnesse aboue thy fellowes: *All thy garments* of flesh, redolent with *Myrrhe, Aloes*, and Cassia out of the Iuory Pallaces: whiles the King is at his repast, my spiknard giues the smell thereof: *my whole welbeloued* is as a bundle of *Myrrhe* vnto me, as a cluster of Camphire in the vines of Engedi.

Isaiah.52.
Nahum.1.
Rom.10.
Ps.45.
Hebr:1.

— *Quemnon, vt cætera desint,*
Forma mouere potest: certè mea pectora mouit.

O that thou wert as my brother, sucking the breasts of my mother, that I might finde thee within, and kisse thee with the lippes of deuotion, and embrace thee with the armes of loue: thou shouldest lie betweene my breasts.

Cant:8.1.
1.12.

I

I might ſeeme here much to miſtruſt your wiſdomes, if I miſdoubted at all, leſt in this deſcription of Chriſt you might miſtake my meaning, and take him in ſuch materiall ſorte, as the wordes doe ſound: But I ſpeake vnto you that haue a more ſpirituall vnderſtanding, and that can iudge of more then I can ſay. Onely this I ſay, and it ſtandes with good reaſon to, and the Scriptures of God doe not gainesay; but that the [a] *complexion* of this man might be all *white and well-coloured*, as being of a more tender and delicate fleſh then we are: but that the ſymmetrie and lineaments of his body might be of a more better and æquall proportion; as it is written; he encreaſed *in wiſedome, and ſtature and grace*, and fauour with God, and man: *Gratior et gratioſior* as *Zanchie* notes. But it is another beauty that I now ſpeake of, and aboue all the beauty of the Kings

a The cõplexion of Chriſt white, and ruddie. *Cant. 5. 10. Frontẽ habens cum facie ſine ruga et ſine macula; quam rubor moderatus venuſtauit ex Annal: Romã: Ludolph: in prologo de vita Chriſti.*

Luc. 2. 52.

Zanch: vpon that place.

ſonne is all glorious within: within, I ſaye, there within are thoſe moſt peereleſſe, and matchleſſe virtues and beauties, which neuer yet, nor *Dauid*, nor *Daniel*, nor *Salomon*, nor *Iohn Baptiſt*, nor any tongues of men, nor Angelles coulde ſufficiently adumbrate, or expreſſe. Returne then, returne O *Shulamite* returne: returne I ſaye returne, and behoulde my *wellbeloued*, behoulde *my Louer* (O Daughters of Hieruſalem.) This is that King *Salomon* with his Crowne, wherewith his mother Crowned him in the daye of his marriage, euen in the day of his Maieſty.

Cant:6.12. 3.11.

The ſecond diuiſion of the third generall circuſtance the ſecond diſtinction.

Hitherto haue you beheld (deere Chriſtian brethren) and more hereafter you may beholde this moſt worthy man, of what Maieſty and Excellencie hee was in himſelfe: Meane while beholde a little of what

what *Misery and Vility* hee is in thy selfe. *Diogenes Laertius* reportes of *Diogenes* the *Cynicke*, that hee taxed sometimes, (and in his conceite verye prettylie to) certayne vaine gloryous Sophisters, supposing that wisedome consisted in words; and hee taxed them vnder this stile, that they were thrise men, τρισανθρώπους ἀντὶ τοῦ τριαθλίους, *Thrise-men* for *thrise-miserable*: if euer any one man were thrise a man, that is thrise miserable, poore Iesus was that man.

Diog. Laert: in Diogenes the Cynick.

Ezechias as it is storyed in *the second* of Chronicles, when the Temple of the Lorde was prophaned by certayne wicked persons, hee commaunded that first the *Temple* shoulde bee *purified*, and that then the filth thereof shoulde bee conueyed into the Ryuer Cedron. We were (beloued) that spirituall, and liuelye Temple prophaned by Diuels, possessed by euill

2. Chron: 29 5. 16.

ſpirits; euen our owne infinite euils, and diueliſh ſinnes: Chriſt was that cleere riuer *Cedron*, ſuſtaining the beautie of heauen with his ſtreames: Into this heauenly *Cedron* then were all the pollutions of our earthly man caſt. Chriſt was the Prieſt that purged vs: the font and baſon that dipped vs: the water and Hyſop that waſhed vs: the pure fine linnen towell receauing the filth of our feet into it owne ſelfe, and wiping vs cleane; In ſo much that now we are ſtrong, and he is weake: we are cleane, and he is foule: we are white and ſud-colloured, and he hath neither forme nor beautie: we acquitted from ſinne, and he arraigned for ſinne: we bleſſed, and he curſed: we reprieued, and himſelfe hanged on the tree: we were all this for him, and he was all that for vs. *Verè languores noſtros ipſe tulit*. But of his paſſion anon: Inſomuch that the Church her-ſelfe ſtands amazed at this ſo ſuddaine & ſtrange alteration; and

Iſaiah.53.4
Matt:8.17
1.Pet.2.
24,&c.

and therfore as if he had *bene growne* out of knowledge, ſhe demaunds this quæſtion; *Who is this, who is this that commeth from Edom*, with redde garments from *Bozrah?* wherefore doeſt thou (O Lord) weare garments all be ſpotted, and died with blood, like vnto them that ſtampe Grapes in the Wine preſſe? this is very ſtrange (me thinkes) to ſee the ſonne of God in the ſhape of a ſinner, the God of glorie apparelled with ignominy, life her ſelfe put to death. —*Heu quantum mutatus ab illo Hectore! His workes* (as *Eſay* had good reaſon to ſay) *are very* ſtrange, and farre vnlike himſelfe.

Iſaiah. 63. 2
Apoc. 19. 13

Iſaiah. 28. 21.

And this much I thought good to declare vnto you, as touching the man, firſt in his owne perſon, then in our owne; Each of them by way of expoſition; *vt hominem ſcias*, that we might know him to be a man. Now againe by way of exhortation, *Behold the man.* And that the eye of our faith may haue ſome certaine obiect, wher-

The third diuiſion of the third generall circuſtance the firſt diſtinction.

on

on to fixe and setle it selfe; Behold him first *in his life and actions*; Secondly in his *death and passion*; Thirdly in *his session* at the right hand of God his father, & *intercession*. In the actions of his life behold him with a zealous, yet *sober eye* of *imitation*; In his death and passion, behold him with the eye of *Sympathie and compassion*; In his session, and intercession, beholde him with the eye of *affiance* and *consolation*. First in his life and actions: [a] *The actions* of Christ (say the Fathers in generall) are a Christians imitations: [*] *The summe of Christian* Religion (saith *Augustine*) is to *imitate* Christ: Christ himselfe I inscribe [c] *A Kenning-Glasse for a Christian*; *Speculum vitæ Christianæ*. A warrant of this inscription I haue, first out of Gods owne mouth; [d] *Inspice et fac*: *See, looke*, and do according to the *mirrour* I shewed thee in the mount: Behold this is my welbeloued sonne, in whom I am well

a *Omnis Christi Actio*, &c.
* *August:*
c A Kenning-Glasse for a Christiã. The Imitation of Christ. W: Th: *Ludolph de vita Iesu Christi. part:* 1.16.
d *Exod.*25. 9.40. *Acts.*7.44. *Hebr.*8.5.

well pleased, *Hunc audite*, heare him. Secondly of Christ himselfe, *Discite a me*, looke vpon mee, learne of mee: *I haue* giuen you (saith he) an example. Thirdly the Apostles all exhort; *Aspicite*, looke, consider Christ, how he endured the Crosse: runne with patience the race, which is set afore you: *Looke vpon Iesus* the author and finisher of your faith. Art thou then (O man of God) affected zealouslie to be a *Christian indeed*? no longer to vsurpe the name of a Christian? Loe heere then a *Kenning-Glasse* to thy hand; Behold this man; marke well the face of his life; compare, and compose the countenance of thy conuersation accordingly. Art thou then (for example and instance) art thou ambitious, and proude? pompous? insolent? of much attendance? Looke vpon him, and wonder at thy selfe *Rex fieri noluit*. Hee refused to bee a King, or his whole traine

Matth: 17.5.
Matth: 11.29.
Iohn. 13 15.
Hebr: 12. 1.2.3.
August: de vita Christiana.
Bernard in his Sentences.
August:

traine and retinue was one poore man, and a weake woman, *Ioseph* and *Mary*,—*ijdem parentquè iubentque*. Hast thou with Lucifer said in thine hart: *I will ascend* into *heauen*, and exalt my throne aboue the starres of God: I will enthronize my selfe vpon the mount of the congregation in the sides of the North: I will be like the most high. Looke vpon him and wonder at thy selfe: *My soule* (saith he) drawes neere vnto hell: I am in the midst of you, as the meanest of you: a *man and no God*: *a worme* and no man: mine *hart* not haughtie: mine eyes not loftie: I am in my selfe as a wayned childe: Lord who is like vnto thee? Hast thou with Antichrist, and Atheists, and many false Christes aduanced thy selfe an *aduersary against all that is God*? Hast thou sate as God, in the temple of God, vaunting thy selfe that thou wert God? Looke vpon him and wonder at thy selfe: *he, when he was in the*

Isaiah. 14. 13.

Psal: 88. 3.

Psal: 22. 6.

Psal: 131. 1. 2.

2. *Thess:* 2. 4.

Philip. 2. 6. 7.

the forme of God, æquall with God, humbled himselfe in the habite of man vnto the death, euen the death, of the Crosse: Gaue *vnto Cæsar*, that which was *Cæsars*, and *vnto God* that which was Gods: and this he did, *Vt superbum non esse hominem doceret humilis Deus*. Art thou auaritious and couetous? *ioyning house* to house, and land to land? still *gaping* after Gold, and heaping vp money & treasures? Looke vpon him: *Pauper esse voluit*, he would needs be a poore man: he neither had, nor would haue any such thing: nor siluer, nor gold: nor house, nor land: not an hole to hide his head in: Godlinesse was vnto him great riches. Art thou luxurious, and lecherous? a glutton? a drunkard? feasting and feeding thy selfe without feare? ouercome by thy body? and bowing thy loynes vnto women? Looke vpon him: his hunger, *Math: 4:* his thirst, *Iohn 4: his onely meate, and drinke*, to doe the will of his

Matth: 22. 21.
On Iob. 41.
Greg. moral: 34. 21.
Isaiah. 5. 8.
Ecclesiasticus 31. 8.
August:
Math: 8. 20
Iud: 12.
Ecclesiasticus 47. 19.
Iohn 4. 34.

his father which is in heauen : his Father knew no woman : his Mother was a Virgin : himselfe abhorred generation of man . Art thou as the
Iob.41.10. *Leuiathan* in *Iob*? thy mouth as fire,
11. thy nostrils as the smoake? in ire? in enuie? reuenging thine enemies? repining at thy friends? still breathing out threatnings , and slaughters? Looke vpon him, and wonder at thy
Isaiah.53.7 selfe : *As a Lambe* before the shearer, he opened not his mouth ; he enuied none : pittied all : he *that is angrie*
Math:5.22 *with his brother* (saith he) is culpable of Iudgement.

In fine, art thou deuoted to delicacie? set vpon slouth? lying vpon
Amos.6.4. *Beds of Iworie* ? and stretching thy selfe vpon thy bed? Looke vpon him and wonder at thy selfe : hee walked the world ouer : from cittie to cittie : from one region to another : he preached : he prayed : he iourneyed , and was wearie in his iour-

iourneyes; I will say all at once, *Tota vita Christi crux est*; and inconsequent it were, that vnder Christ our head of thornes we Christians should pamper so delicate bodyes. Thou seest now (good Christian) I am sure, with how manye foule and ougly spottes of mortall sinne thy soule is stained. *The office and* end of a *Kenning-glasse* (thou maist well conceiue) consistes not so much in Kenning the deformities of the face, as in correcting them. Hee that fansifieth himselfe cured with hearing a *Physician* talke onely, is like one of those idle hearers, whome Saint *Iames* admonished, that they shoulde be *Doers also*, and not hearers onelye, deceauing themselues: and he that imagineth hee hath done away the spirituall spottes of his face with behoulding them in this *looking-glasse* onelye, is like that man in Saint *Iames*, that behelde his *naturall face in a Glasse*, and con-

W: Th: *de Camp: De Regia via Sanctæ crucis.*

Iames 1. 22.

Iames 1. 23. 24.

considered himselfe, & went his way, and forgot immediately, what one he was: *non sic impij, non sic itur ad astra*: away, away with such vaine speculations: examine rather the matter aright: *looke well in* this perfect law of liberty: runne from Christ to thy selfe, and againe from thy selfe to Christ: *Washe thee*: make thee cleane: *Wash white* thy stole, nay thy soule & body in the blood of the Lambe. *Specula sũt* (saith *Gregory*) *in quibus animæ sactæ sæper aspiciunt*. The face of Christ *is a glasse* which the Saints of God do view, and reuiew, that when ought in themselues is amisse, they may reforme it. Compare then the pride thou seest in thine owne face with Christes humility: thy couetousnesse with his contentednes: thy luxury, and prodigality in meates and drinkes with his parsimony, and chastitie: thine anger with his amiablenesse: thine enuy with his innocence: thy lazinesse, with his labours: thy vices

Dion: Carth. in Speculo Amatorum mundi.

Iames 1: 25.

Isaiah. 1. 16.

Apoc. 7. 14.

Greg:

ces with his virtues: compare them I say, and conforme thee: that in opposition to that vayle one *Moses* face thou maist also say, I see *in a glasse the glory* of God with open face, and am *conformed and transformed into the same image* from glory to glory. *Etenim ad hoc vtile est nobis* speculum, *et facilem facit transpositionem* 2.Cor.3.18 Chrysost:

All this notwithstanding some other *Anthropolatra* there are (as the *Emperour in his Code* recordes of *Nestorius*) that commit Idolatry with mē, that *make mirrours* of *men*: some of themselues, and some of others. Of themselues; such are they, that *Narcissus* like are in loue with themselues, *Theudas amongst the Iews, Iudas* amōgst the *Galilaans, Dositheus* amongst the *Samarians*, each of them professing himselfe μεγάν τινα, some miraculous man at least, and the last perswading himselfe to be Christ: such was *Demetrius* the sonne of *Demetrius, go vske* (saide he to *Ionathas*) and learne who C.de Summa Trinit: Nos rēdentes. C.de Hæret: & Manich damnato. Qui cunq; Actes.36. 37. Origen in his first booke against Celsus. Ioseph: Αρχ:20.2 Euseb.2.22 1.Mach.10 72.

I am. Ἆρ' οὗτος ἐκεῖνος ὁ δακτυλοδεικνύμενος: *Quam pulchrũ est digito monstrari, & dicier hic est?* & such a one I suppose he was, strouting vp and downe, & gazing on himselfe;
Dan. 4. 27. *Is not this great* Babel, that I haue built for the house of my kingdome, and for the honour of my maiestie? such and such like men are as *those glasses of*
Isaiah 3. 23 womẽ, by which the daughters of Sion decked themselues, fraile, & fickle. Would God our Ladies of England, after the example of those auncient *matrons of Israell*, could be content to correct their *Glasses* by *Christ our Glasse*,
Exod. 38. 8 and to consecrate them to *the making*
Onkelus. & Kimchi. *of the Lauer of Gods* Tabernacle. Some
Matthias Illyricus. others make others *Glasses* to themselues, they commit (as I saide) Idolatrie with men: such a wicked Idolatresse was that wretched woman of
John 4. 12. Samaria, saying vnto Christ; *art thou greater* then our father *Iacob?* Such
John 8. 53. were the Iewes; art *thou greater* then our father *Abraham?* whom makest thou thy selfe? Such were some of the

Pharisies

Pharisies; *be thou his disciple*, the disci- Iohn.9. 28.
ple of Christ, if thou wilt, as for vs, *we*
are Moses disciples: And I *am of Paule*, 1. Corinth.
I am of *Apollos*, I am of *Cephas*: I am of 1:12.
the rule of S. *Francis*, I am of the or-
der of *S. Dominick*, the Canons of their
liues must be the rules for mine:—*O i-*
mitatores stultum pecus. Good Christ
what is it not *thou that hast the* wordes Iohn 6:68.
of æternall life abiding with thee?
then whither doe wee runne from Iohn 14:6.
thee? Is it not *thou* that art *the way*?
Then why do we not walke in thee?
Is it not thou that art *the trueth*? then
why do we not beleeue in thee? Is it
not thou that art *the life*? then why do
we not liue in thee. *Omnia habemus in* Ambr:
Christo (saith *Ambrose*) and Christ is
all in all vnto vs. If thou feare death,
he is life: if thou flie darkenesse, he
is light: if thou affect heauen, he
is the way: he is the way inuiola-
ble, the truth infallible, the life
euerlasting. And neyther yet doe
I condemne here any due æstima-
tion, or *Imitation of Saints*, Nay I

a The imitation of Saints. Hebr. 13.7. Chrysost: Ludolph: de vita Christi part: 1. c. 66 c Isaiah. 51.2. d Rom. 4. 12. e Iames. 5. 10. f 1. Mach: 2. 51. g Iames 5.11.

commend it rather, and charge you to; a *Imitamini fidem ducum vestrorũ*, Imitate the Saints of God. *Speculum est, & spirituale*, So many Saints (saith *Chrysostome*) so many Seeing-Glasses hath a Christian: c consider *Abraham your* father, and *Sarah* that bare you: d walke *in the* steps of their faith: e *Take* (my brethren) *the Prophets for an ensample*: f *Call to remembrance* (my sonnes) *what actes* our Fathers did in their times, so shall yee receiue great honor, and an euerlasting name: you haue read *the* g *long patience* of *Iob*, and haue heard what end the Lord made. The way (some say) *to prouoke Elephants to fight*, is to shew them the bloud of Grapes, and Mulberies: The blood of so many Saints, of Patriarches, Prophets, Apostles, Martyrs, cõfessors, Virgins, Men, Women, childrẽ, what recreant would it not whet vnto battaile? *Ecce factisumus spectaculum* (saith one of the Apostles in the name of all) we are made as so many

1. Mach: 6. 34.

1. Corinth: 4. 9.

spectacles, and gazing stockes vnto the world, and to the Angels, and to men. *Intuere sanctorum*, and so foorth. See, (saith another) *the examples* of the Saints: *Deniq; inspicere tanquam in speculum vitas hominum iubeo.* And this to what end? or why were these things then related of them? or why doe I now repeate thē to you? Surely *not for them but for vs*, that we also through patience, and consolation of the Scriptures might haue hope, and so directing our liues *according to their good ensamples*, may finally attaine also those Palmes, and crownes of life, for which they combatted vnto death. Imitate then on Gods name the Saints of God, but this must thou do, *not at all times, nor in all things: imitate me* (saith Saint *Paule*) *as I* imitate Christ, so far & no farther. For doth he not imitate Christ, he ers himselfe, *Iste in ecclesia ordo est*, this (saith Saint *Augustine*) is the institution of the Church: *virtutes imitamur, non vitia.*

Th: a Cāpis de exemplis Sanctorum patrum. Terent: in Adelph.

Rom. 4. 23. &c. Rom. 15. 4.

Chrysost: Greg: Collect. Saint Michael, & all Angels all Saints day.

A limitation of the Imitation of Saints. *Th: Aquinas on the 15. of the Romanes. 1. Cor. 11: 1 August: in ps. 39. Hieron:*

To particularize a while : Thou maiest imitate now the obedience of *Abraham*, thou maiest not his sacrifice: that was then commendable in him, that were now damnable in thee. Thou maiest imitate the profoundnesse of *Moses*, the eloquence of *Aaron*; thou maiest not their incredulitie: thou maiest imitate the ardent faith, and zeale of *Dauid*, thou maiest not his adulterie, and murther: thou maiest the profession of *Peter*, thou maiest not his deniall with an oath: Thou maist the patience of *Paul*, thou maiest not his persecution: thou mayest the amiable qualities of the other Apostles, thou mayest not their ambition: In short the Saints of God are *Seeing-Glasses*, I say, and men may see some thing in them but it is but *in part* and vncertainely, *as through a Glasse obscurely*; there are in their seuerall legends and liues certaine beauties (I grant) and splen-

1. Cor. 13. 12.

ſplendors of life, but they are but here and there, and there are ſpots too.

But this *Kenning-Glaſſe* of a Chriſtian that I commend, the one Analyſis alone of Chriſt his life, is abſolutely perfect in it ſelfe, pure, cleare, ſpotleſſe, *the ſplendour of Saints*, *the luſtre* of the euerlaſting light, the vndefiled *mirrour* of the maieſtie of God the influence of the Almightie, and *Image of* his goodneſſe. Good Saint *Bernard* compares this *Mirrour of Man-kinde* vnto that *faſcicle, or flower of Myrrhe* amiddeſt the breaſts of the ſpouſe, and intertexeth his compariſon thus: Here is a flower and a *Glaſſe*, *Flos virginitas*, *flos martyrium*, *flos actio bona*, A Flower of the Chamber, A Flower of the Garden, A Flower of the Field: Hee is a Flower of the Chamber, *Speculum et exemplum*, An example and *Glaſſe* of all bountye,

In ſplendoribus Sanctorum ante Luciferum &c. pſ: 110.3. Sapiend.7.26 Hebr:1:3. Coloſſ 1.15.

Cant.1.12. Bern:in Cant.Serm. 43. Serm: 47.

and goodnesse; he is a flower of the garden, *Virgo virga virgine generatus*, euen Iesus of *Nazereth*, *the flower* of *Iesse*: he is a flower of the field, a Martyr, the crowne of Martyrs, the forme of Martyrs. *Vtrunque (imo omnia) es mihi domine Iesu, et* speculum *patiendi et præmium patientis.* Here maiest thou reade at once the Innocence of *Abel*, the righteousnesse of *Noah*, the obedience of *Abraham*, the chastitie of *Ioseph*, the mildenesse of *Moses*, the feruence of *Phineas*, the strength of *Sampson*, the wisdome of *Salomon*, the deuotion of *Dauid*, the diet of *Daniel*, the patience of *Iob*, the pietie of *Tobie*, the humilitie of *Ioseph*, and *Mary*: hee was truly faythfull in heart without fayning: humble without hypocrisie: sober without sowernesse: wise as a Serpent: innocent as a Doue: stout as a Lion: meeke as a Lambe: what shall I more say? Here maiest thou haue all that, which all they haue, and here maiest thou haue that, which all they

Netzar. Isaiah. 11. 1

they put them all together, and they had it not. If any man require more in speciall to reade of this argument, I reporte him to *Ludolphus* of the life of Iesus Christ, to *Thomas* of *Campis* of the imitatiō of Christ, or rather with *S. Augustine* to the foure Euangelistes. For that no mā (saith he) eā so throughly informe vs of the life, & manners of Christ, as the Gospell of Christ. I for my part must on with my text, and passe ouer in a word, which eftsoones I proposed, namely *a sobrietie in the imitation of Christ*. As we are zealous, so must we be sober: As therefore in the imitation of Saints, thou maiest imitate them (I said) but that nor at all times, nor in all things: so, and much more so, we may, nay we must, imitate [a] Christ, & that at all times, but not *in all things*. [b] *Non omnis Christi actio nostra est lectio*. Euery action of Christ is not an imitation for a Christian. [c] *Imitatores Christi esse debemus*, we must imitate Christ, but we must imitate him in

August: Ludolph: in prologo.

a A limitation of the imitation of Christ.

b *De consecrat: dist. 2. Liquido apparet in Glossa.*

c *August: Sent.*

The English Chronicles.

in his mercies, we may not in his myracles: we may not as *Bladud a* Brittaine Prince and founder of the hotte Bathes (as they say) make vs waxen wings, and flie in the winde, vnlesse we will breake our neckes, as he did; yet Christ *flyeth, and commeth flying* on the wings of the winde: we may not take vpon vs to rayse the dead, to turne water into Wine, as prophane *Necromancers*, and iuglers doe, yet Christ said, *Exi Lazare*, come foorth *Lazarus*, and *transubstantiated water* into Wine in Canah of Galilee: wee may not goe about as the *God of Norweighe did*, as Saint *Mary* the Ægyptian, as *Pharaoh* and his host, to walke on the waues, to tread the pathes of the sea, to do all, that Christ could do, as God. For most true it is in this, which in another sense, *whither I goe* (sayd Iesus to the Iewes) thither you cannot come; and Christ vnto *Peter*, *whither I goe*, thou canst not followe me. *Quid est enim homo vt sequi possit regem*

Ps. 18. 10.

Iohn. 11. 43

Iohn. 2. 7. 8.

Iohn Wier *de ieuniis Comment.*

The Goldē legend.

Iohn. 8. 21.

Iohn: 13. 36

Eccles: 2: 12.

regem factorẽ ſuum, as it is in the vulgar Latine tranſlation. He ſaith not (ſaith *Auguſtine*) thou canſt not be my diſciple, thou canſt not follow me, *except thou create a new world*, or walke on the ſeas, or make the blinde to ſee, the halt to go, the deafe to heare, the dead to ryſe againe. For theſe are myracles *vnimitable* for vs, and as it appeares in that reply of Chriſt to *Saint Iohns* diſciples, he reſerues them as peculiar to himſelfe. *Quid ergo eſt?* what it is then that the *eye of* thine *imitation* muſt aime at in Chriſt? Chriſt tels thee himſelfe, *diſcite a me* (ſaith he) *quia mitis ſũ*; learne of me for I am hũble & meeke: be ye, as I am: *be yee holy*, for I am holy: *walke as I haue* walked: *keepe my* cõmandements: *loue one* another: hereby ſhal al men know, that ye are my diſciples. *Quod factus eſt propter te, hoc in Chriſto debes attẽdere, vt imiteris eum*: Loue and hate that, which Chriſt loued, and hated, as hee was God, and thou dooſt imitate Chriſt, as much as a man may imi-

Auguſt: de verbis domini: Auguſt: in Pſ: 90.

Math: 11. 4. 5. Luc: 7: 22. 23.

Math: 11. 29:

Leuit: 11. 44. 1. Iohn. 2. 3. 6.

Iohn: 13. 34. 35.

Auguſt. on the 90. Pſalm.

Theodor: de virt: Act.

imitate God: do that which Christ did, as he was man, and thou dost imitate Christ, as a Christian ought. *Magnus esse vis? a minimo incipe? ambula per hominem, et peruenies ad Deum.*

August de verbis domini.

To knit vp this point, what blessed *Bernards* cõceite was of his fascicle of Myrrhe, the same is mine of this *my glasse*, this was that *mirrour of man*, which the virgin *Mary* carried in her wombe, the spouse betweene her breasts, *Simeon* in his armes, *Zachary* in his hand, *Iohn* in his bosome, *Ioseph* dalied with on his knees. O that all we, that are Christians, would do the like, that we would *manifest in* our bodies the life of Iesus: that wee would *marke our foreheads with the marke* of Christ: that we would erect *his image* in our harts *aut nascentis, aut lactẽtis, aut docentis*, euen from his cradle to the crosse: that we would alwaies contemplate this *Kenning-glasse*, *Christ*, *and his crosse*: that we would carry him in our bosome, and lay him amidst our breast

2. Cor: 4: 10

Ezeche. 9. 6

Galat. 6. 17

Bern: in Cant: Serm: 21.

O si Iesus Crucifixus in Cor nostrum veniret. W. Th. a Camp: De Imit: Christi. L. 1. C. 25.

breasts, and haue him alwayes afore our eyes, *non retro in humeris, sed ante præ oculis.* *Bernard in Cant: Serm:43.*

Secondly I exhort; Behold the man in his death & passion. They that discourse of the passion of Christ digest it vsually into a *triple passion*: the first they terme his *propassion* the second, and that most properly, his *passion*, the third his *compassion*: his propassion was in his soule, his passion in his body, his compassion in his harte. Of his *propassion* he protesteth himselfe; *My soule* is very heauy, euen vnto death: Of his *compassion* he praieth for them that crucified him, *Father forgiue* them, they know not what they doe: Of his *passion* he proclaimes; O *vos omnes*, Oh all yee that passe by the way, behold and see, if euer any *passion* were like this of mine? Of this passion I intreate. And here I shall request all the sonnes of *Adam* to lift vp the *eyes* of their *compassion* yet a little high-

The third diuision of the third generall circumstance the second distinction. *Innocent. de sacro Altaris mysterio. Libr.5.C:9* *Math. 26. 28. Marck. 14.33.34.* *Luc.23.24.* *Thren:1: 12. O homo vide, quæ pro te patior. Bernard.*

er

er, and to beholde the man. Come
Cant. 3:11. forth ô yee daughters of *Sion*, and beholde your King, Brethren if wee bee men (except we be Iewes or Saracens) behold we the man; Which the sunne for our sinnes was ashamed to beholde; the Daughters of Hierusalem wept out their eyes to beholde; the dead corpses in the graues resumed their eyes to behold. Behold I say (O Christian soule) behold and say *Quis ego, et quis tu Domine?* Who art thou, and who am I O Lorde? O what hart doth not riue and rent in sunder? What hardnesse is not mollified? What eyes doe not streame with teares beholding such a lamentable and dolefull sight as this is. *I see my Iesus* all of a gore blood, all his senses, and faculties of bodye and soule, his partes and whole sorelye smitten; I see that *Angelicke head*, at whose presence the very powers of heauen weare wont to tremble, all to bee preaned and prickt

The expansiõn of Christ one the crosse expressed out of scrip-

prickt through with thornes: I ſee that *Diuine face* that was fairer then the children of men, now defaced, and defiled with the ſpittle of the Iewes; I ſee thoſe *Chriſtall eyes*, once clearer then the Sunne beames, now blood-ſhed, and caſt ouer with the darkeneſſe of death; *his eares* once accuſtomed to the hymnes of Angelles, muſt now giue eare to the exclamations of Diuelles; *his mouth* once full of Butter and Hony to eate, is now full of Gall and viniger to drinke; *his feete* faſtened with Nayles to the Croſſe, and yet his verye ſoote-ſtoole, is holye: *his handes and armes* all ſpreade, and diſtreined on the Croſſe, and yet they framed and faſhioned the Heauens: *his whole Man* all torne, and wounded with laſhes and Whippes: his *ſide* broacht through with a Launce; and

tures & holy fathers.

and *his hart bloode* gushing out on euery side. *Et quid plura?* From the soale of his foote to the crowne of his head he reserued nothing entire, saue onely his tongue therewith to pray for them, that persecuted him, and commend his Mother vnto his disciple; *Woman beholde thy sonne*. O how may we conceaue? how did the hart of that *blessed Mother and Virgin Mary*, throb and beate then within her breast; O how much rather had she, her bodie should haue gone from her soule, then her sonne and sauiour gone out of her sight? O how willingly would she haue eaten the asell gall, which her sonne did eate, and dranke the sower vineger, which her sonne did drinke? and giuen vp the ghost which her sonne gaue vp, saue that he *must needes die for the sinnes of the world*? O my sonne, and O the sonne of my wombe, and O the sonne of my desires, O my sonne *Lemuel*, O my sonne *Salomon*; finally I cannot ex-

Ioh.19.26.

The pathos of the blessed Virgin.

Luc.24.26.

Prouerb. 31.1.

expresse. *Then sinfull man that I am,* who shall deliuer mee from this body of sinne? It is my sinne (I see) it is my sinne that slew my Sauiour vpon the crosse: my pride the thornes that pricked him: my gay-garments, & gue-gawes the purple that mocked him: mine hypocrisie the Ceremonies that blinde-folded him, I was that subtile Scribe, and proude Pharisee that entrapped him: that couetous *Iudas* that betrayed him: that enuyous Iewe that accused him: that irresolute man-pleasing *Pilate* that condemned him: that bloudy executioner that hanged him; and yet alas I am euen now ready still, still, to crucifie my Christ againe.

A pathetical exclamation of a penitent sinner.

Out of this *triple passion* of Christ wee Christians are to learne *a three-foulde lesson*, a lesson of propassion, of passion, and of compassion. In our *propassion* wee may meditate in this manner, and it is in a manner a cōpassion of Christ; Alacke, Alacke

A three-fold lesson very necessary for all Christians.

The sonne of God hath bene crucified for mee (miserable sinner as I am) once afore, and why doe I thus with sinne vpon sinne daylie, and hourelye *Crucifie him againe*, and make a mocke of him? O why should I not rather *Crucifie the world* vnto my selfe, and my selfe vnto the worlde? O why doe I thus *Luxuriate* in the bloode of Christ? *O Lord God* I haue sinned, I haue sinned: *Righteousnesse and compassion* is thine (O Christ) and mine is open shame, and confusion: *For these thinges* I weepe: Mine *eyes* daye and night cast out *riuers of teares*: My Bowels swell: my liuer is powred vpon the earth; And now I lift vp mine *heart and handes* vnto thee (O King of Heauen) *O Lorde heere*, O Lord forgiue: O Lorde consider, and doe it: Haue mercie vpon mee for thine owne sake, euen for thy name sake (my God and my Christ) for thy name is called vpon me.

Hebr.6:6.

Galat:6.14
Rom:6.6.
Ambrose de vnica pœnitent:
Dan.9.4.5.
7.9.

Lament: 1.
16.
Lament: 2.
11.3:48.

Lamet.3.41

Dan:9.19.

Of

Of our *paſsion* we may ponder in this ſenſe with our ſelues: *Quæſtionleſſe hereunto* are we called. For *Chriſt* alſo *ſuffred* for vs, leauing vs an *ensãple* that wee ſhould alſo *ſuffer* for him. *Cædi Chriſtianorum eſt*, (ſaide an holye man) *cædere Pilati et Caiphæ*: Our Sauiour Chriſt hath drunke to vs already, if wee will bee Chriſtians wee muſt all pledge him in the ſame cuppe. *I haue* giuen you (ſaith hee) an example: *Tolle crucem, et ſequere me*: I haue giuen my backe to the *ſmiters*, my cheekes to the *nippers*, my face as a flint againſt ſpitting, and ſhame: And the *Diſciple* (you know) is not aboue his *Maiſter*. If therefore you are my Diſciples? *Take vp my Croſſe* and followe mee. *Dionyſius* the *Carthuſian* in his treatiſe intitled *a Looking-Glaſſe for the louers of this world* hath an excellent ſaying to this præſent purpoſe; *Nemo poteſt venire de feſto ad feſtum.*

1.Pet:1.21

Iohn.13.15
Luc: 9.23.
Iſaiah.50.6
W: Th: à campis de Regia viâ ſanctæ crucis.

Math.10. 24.

Luc.9.23.
D.D.Carth Amator: Mundi: Speculum.

No man (saith hee) may haue his feast here and his feast there to. *If we will* raigne there, we must suffer here. *Thou therefore suffer* affliction as a good Souldier of Christ Iesus.

2.Tim.2. 12.3.

But as wee must suffer, so must we suffer (if the will of God be so) so as hee did; *Better it is* we suffer for weldoing, then for euill doing. *Mori volo* (saith *Hegesippus*) in his 3. booke, and 17. Chapt. *sed vt Hebræus*: I am content to suffer but as *a Martyr*, not as a murtherer, or a theife: I am content to be a *doore-barred* to death, but as *Amos* was: to be sawen in peeces, but as *Esay* was: to bee stoned, but as *Ieremye* was: to bee cast to the Lyons, but as *Daniel*: to the Sworde, but as *Paule*: to the Crosse, but as Christ: I would dye, but as an Hebrew, and like a Christian, and for Christe; and so come when thou wilt, *Salua sancta crux*.

1.Pet.3.17

Hegesipp: de bello Iudaico. l. 3. c.17.

Doroth: de Prophet: Apost: Septuagint: &c.

Of

Of our *compaſsion* wee may reſolue in like Chriſtian ſort, and this wee extend to our crucifiers, and exemplyſie thus; *The Archangell Michael, when* hee diſputed about the body of *Moſes* with the Diuell himſelfe, durſt not intreate him with any curſed language, but ſaide; The *Lorde rebuke* thee Sathan: How is it then that wee againſt our bretheren are ſo bloudylie bent, to take the ſtaffe indeede out of Gods owne hand, and for euery trifle to crie; *Reuenge?* The Protomartyr Saint *Stephen, when the Iewes* ſtoned him to death kneeled downe, and prayed; *Lorde laie not this ſinne* to their charge: how is it then that wee cannot learne this leſſon of him, *to loue our enimies, to praye* for our *perſecutors?* The Archangell of all Angelles, and *Martyr* of *Martyrs*, our Lorde and Maiſter Ieſus Chriſt himſelfe, when hee was *reuiled, hee re-*

Iud.9:

Vengeance is mine. Rō. 12.19.

Act:7.60:

Math:5.44

Collect on S.Stephens day.

2.Pet.2:23

2.Pet.the 2 23. *reviled* not againe, when he suffered, he threatned not againe, but committed it to him, that iudgeth righteously, eyther praying; *father forgiue* them, they know not what they doe: or saying at most; The *Lorde rebuke thee* Sathan, euen the Lorde, that, hath chosen Hierusalem, rebuke thee: How is it then, that, *as the elect* of God, holye, and like Christians, wee put not on these bowelles of compassion, of long suffering, of mercies, of kindenesse, of meekenesse, forbearing one another, and forgiuing one another, if any man hath a quarrell to another: euen as Christ hath doone, euen soe doe wee. O Compasse mee (Sweete Iesus) with this thy compassion.

Luc.23.34.

Zach:3.2. Iud.9.

Coloss:3.12. 13.

The third diuision of the third generall circũstance the third & last distinction.

Thirdly I willed you to beholde him in his *Session, and intercession*, and that with the *eye of affiance* and con-

consolatiō. *In the one & twētith of Numbers*, when as the people of Israel were stung to death for their sinnes with fiery Serpents, It is written that *Moses* by the commaundement of God erected a Serpent of Brasse for a signe; and when a Serpent had bitten a man, then he looked vp to the Serpent of Brasse, and liued. Numbr. 21. 9.

The signification, or moral of which mystery, *Saint Iohn* in his Gospell and thirde Chapter: dooth plainely set downe. *As Moses lift vp the Serpent* (saith he) in the Wilderness: euen so must the sonne of man be lift vp, that whosoeuer *beholdeth him* and *beleeueth on him*, doe not perish, but haue life euerlasting. Iohn: 3. 14. 15.

Suppose then whole generations of Vipers, all the fierye Serpentes of thy sinnes enuyron thee on euerye side: the canker of couetousnesse frette thee: the flame of concupiscence burne thee, the prickles of pride stinge

thee to death; ſtraight wayes *for thy comfort*, thou knoweſt what thou haſt to doe: make vp by the wing of faith, to that *ſanctified ſerpent* Chriſt Ieſus, and thou art ſaued: the ſigne of that ſerpent wil eaſilie breake this ſerpents head.

Now I beſeech you brethren by the mercifulneſſe of God, attend now vnto this which I ſhall ſay vnto you, and embrace I pray you this *Doctrine of conſolation*, with a right hand as I entend it you. We read oft-times in the volume of this booke, a certaine challenge as it were ſent downe from that righteous iudge vnto all the inhabitants of the earth; If any man durſt ſtand in iudgement with him. *Now therefore* (*O inhabitants* of Ieruſalem) and men of *Iudah*, iudge I pray you (ſaith he) betweene me and my vineyard; for I will be tryed by your ſelues. O Lord, *Oh if a man* might plead with God; O Lord thou art I know a ſeuere, yet righteous iudge, I know,

A Demonſtration of the ſaluation of Gods Elect.

Iſaiah.5.3.

Iob.16.21.

know, thou knoweſt my very heart & reines; yet (if ſo it ſeeme good in thine eyes) I, as ſinfull a man, as I am, euen I am content to enter into iudgment with thee; Yea in the name of Chriſt Ieſus I waxe confident and bold, let all the diuels in hell accuſe me; all their Angels beare true or falſe witneſſe againſt mee; mine owne conſcience cōdemne me; thine owne ſelfe, *ſecundum allegata et probata*, proceede in iudgement againſt me; Only let me be weighed but *in a iuſt ballance*, and I will iuſtifie my ſelfe before thee, and yet will neuer appeale from thee; I will be tryed by thine owne ſelfe. For let me ſee *who will* contend in *Gods ſteed* with me? Let vs ſtand together: who is mine aduerſarie? let him come neere to me, what can he lay to my charge? A matter of haughtineſſe perchance, or an high looke? I confeſſe that, and more toe: But *Ecce homo*, Behold this man; And ſo I haue recompenced that

Iob.31.6.
Iſay.50.8.
Iob.33.6.

that with the humilitie of my Iesus. Some reuelling perchance, or some riot? I grant that too. But *Ecce homo: Behold this man*: and so I haue salued that sore with the sobrietie of my Sauiour. A murder it may bee? or a robbery, or something worse? be it as bad, as bad may be, my prayer and plea shall alway be the same, *Domine Iesu responde pro me*, O my Lord Iesus answer for me, and *Ecce homo*, behold this man: And why did he die the death but for this: *O looke vpon the face* of thy Christ. *Turbatur conscientia, non perturbatur, quia vulnerũ domini recordabor*; O hide me in the holes of thy wounds.

Meshieh ca. Ps: 84. 9.

Bernard: in Cant. Serm: 61.

I dispute not of the torment & paine of his passion, whether solie in bodie, or partly in soule, it is the infinite merit and price of his passion, in respect of the person or subiect that suffered which I speake of: Euery drop of his blood sufficient to had redeemed

ten

ten thousand worlds; then whereat shall we prize the Ocean thereof? *Quod libet finitum* (they say) *Quantumcunque magnum, in infinitum exceditur ab eo, quod est infinitum*: Whatsoeuer is finite (of what quantitie soeuer it be) compare it with that which is infinite, and it is alwayes exceeded infinitely. Collect then all thy sinnes, whereof thou hast, or maiest be guiltie, from the day of thy birth to the houre of thy death, thy sinnes originall and actuall, thy sinnes in thought, worde, and worke: and not thine owne onely, but mine, and thine, and the sinnes of all men vpon the face of the earth: and not of men onely but of Angelles too: *Lucifer* I meane and all his fellow Angelles, that fell from heauen: and not of them onely, but of *Beelzebub* himselfe and all the damned diuels in hell.

Alphons: Thostat: Abulens: paradox: 5.45

Collect (I say) all these three worlds of

of ſinne into one head, *as they* fable that hellish Dog had three heads on one necke; nay were it poſſible that heauen, earth, hell, and all, might be put in the one ballance, and the alone merit of Chriſt his paſſion might be poiſed in the other, they ſhould all appeare in compariſon of it, but as a drop of water to the ſeas, as the earth, to the heauens, as a very nothing to to the whole world. The ſumme of all is this; the mercies of Chriſt, and merits of his paſſion are in multitude innumerable, in magnitude immeaſurable, euery way vnvaluable and infinite.

One the other ſide, the ſinnes of men, though to the vnderſtanding of man they may ſeeme infinite: yet indeed, and in the apprehenſion of God they are all finite both in number and meaſure. Well then Chriſt hath
1.*Pet.*3.18 ſuffered once for all; *the iuſt* for the vniuſt: hee hath payed the price of

our

out sinnes,& why should we be sued in the lawe? He, my suretie, hath *cancelled the hand writing* on the crosse, he hath made full satisfaction already,& why should I, the debter, make restitution againe? It is against all lawe, and reason in the worlde, ciuill, Canon, common, and common sense too, that there should be two *adæquate* penalties inflicted for one, and the same fault. *Bona fides non patitur, vt bis idem exigatur.* There is no such iniquitie with men, and shall wee say there is more vnrighteousnesse with God? God forbid. *Quia ergo Iustus iniustè punitus est, Iniustus iustè sum liberatus.*

Colos.2.14

F.de Reg: iur: l: bona fides.

Innocent: de sacro Altaris mysterio.4.41.

The conclusion of the whole with Application.

My conclusion is then, *there is* no condemnation to them that are in Christ Iesus. *It is my Iesus* that iustifieth mee, and who is he that can condemne me? It is my Christ that dyed for me, or rather that is risen againe, and hath his *session* at the right hand

Rom.8.1.

Rom.8.33. 34.35.

Iesus adest, totum bonum est.

De familiari amicitia Iesu. W. Th: *à campis.*

hand of God, and maketh *Interceſſion* for mee; and who ſhall ſeperate mee from the loue of Chriſt? In a word *the foundation* of God remaineth ſure and hath this ſeale; *The Lord knoweth who are his*; and (as it is æternally continued in this indiſſolluble chaine) *Whom once he knoweth*, he alſo *prædeſtinateth*, and whom he prædeſtinateth he *calleth*, and whom he calleth he *iuſtifyeth*, and whom he iuſtifieth he *glorifieth*.

2.Tim.2. 19.

Rom.8.29. 30.31.&c.

What ſhall I then ſaye to theſe things? If God bee on my ſide, who can bee agaynſt mee? Hee hath giuen his owne onely ſonne for mee, and how can hee not giue with him all other things vnto mee?

As I ſaide afore, ſo ſay I nowe againe. *The foundation of God* remaineth ſure, and hath this ſeale: *The Lord knoweth who are his*. Yea I know (and I hope to præſume thus of the grace of God is not pride in mee, but

2.Tim.2.19

but faith) I my ſelfe knowe that *my redeemer liueth*, and that *Chriſt is mine*, and that the *Righteouſneſſe of Ieſus is my Righteouſneſſe*, and therefore if Chriſt bee ſaued, (which who dares doubt?) I hope I am as ſure I ſhall be ſaued with him, as that I am in this place. Yea *verily I am perſwaded* (and it is the ſpirite of God, that telles mee ſo within) that neither life, nor death, nor Angels, nor principalities, nor powers, nor things præſent, nor things to come, nor perſecution, nor famine, nor plague, nor Spaniard, nor Pope, nor Diuell, nor any other creature, nor all the world ſhall euer ſeperate me from the loue of God, which is in Chriſt Ieſus our Lord.

Iob.19.25.

Vſurpo mihi ex viſceribus Ieſu mei: Bern: in Cant: Serm:61:

πέπεισμαι γαρ. &c. Rom: 8.38. 39.

This is my *doctrine of conſolation*, this *my demonſtration of faith*: Agaynſt this the gates of Hell ſhall neuer præuaile, and the gates of Heauen cannot ſtand ſhut.

One

One little more yet of your patience, and I will onely commend this one history vnto your good remembrãce, and so recommende you vnto God. The story is of *Pilate*. It is registred by *Mathew* of Westminster and others, that *when Pilate* was conuented before *Tiberius Cæsar*, for that he had done to death this innocent man, hee put on the coate of Christ, which was (as you reade) without seame; At the sight whereof the Emperour, who was otherwise much incensed, arose vnto him, saluted him, and euerye wayes kindely entreated him. Anon, when *Pilate* againe with his good leaue was departed, *Tiberius* againe was enraged more then euer before: he swears if euer he tooke him againe *Quòd filius mortis esset*, there should be but one way with him, and sends out a fresh his Pursyuantes for him. *Pilate* againe returnes vnto him: *Tiberius estsoones* insteed of what he would doe, falles to embracing of him, and had not the

The golden legend in the passion of Christ.

a story

power

powre to speake as much as one hard word to him. All that were there did wonder at it, and *Tiberius* himselfe did wonder at it; and if it bee true, I wonder at it too; and so may all you. But *the legend* it selfe saies this is no gospell; yet marke mine *Application*. *We haue all*, euen the very best of vs all, we haue all plaied *Pilate*, we haue crucified, and crucified againe the Lord Iesus; the time wil come, when we must come to account for this; not as *Pilate* did, before *Tiberius Cæsar* an earthly Emperour, but before the *King of Kings*, and *Lord of Lords*, the God of heauen and earth: we shall be able then, as of our selues, to answeare no more for our selues, then *Pilate* was then, not one for a thousand. What remaineth then, but that againe we play *Pilate*? But that wee put on vpon vs the coate of Christ? It will be that at the sight thereof that iust God, who is angrie with vs, will be

marke my Applic.

Apoc. 19. 16.

well pleased with him, and for him with vs. If I may but touch his vesture onely, nay if I may but touch the outmost fillet or hem of his vesture, τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, said the *woman* then sicke of our *Now-disease* I shall be safe. But it is giuen vnto vs, not to touch his vesture onely, but to handle it, and take holde of the whole cloath to; and not that onely, but to *put on* to, not the coate, but *Christ, to be inuested* in him, incorporate, and inflesh'd in him, imbossomed in him, euen to dwell in his bosome, as hee dwelleth in the bosome of his father *Gremioque in Iasonis hærens Per freta longa ferar, nihil illum amplexa verebor.* I, *my soule*, shall passe with thee through *the waters of destruction*, and they shall not drowne me: through the *fire of Gods iudgement*, and it shall not burne mee: I will feare no euill for *thou art with me*. Nowe I pray God giue me grace, that when this

Matth. 9. 20. 21.

Then raigned the bloudy flux in England.

Rom. 13. 14 Galat. 3. 27 Eph. 4. 24. &c:

Qui amplectitur Iesum, firmatur in æternum. W: Th: *à Kemp: De Amore Iesu.*

Isaiah. 43. 2

Psal. 23. 5. *Tephillah de Thoren.*

soule

ſoule of mine ſhall returne to God, that gaue it, it may couragiouſlye mount vp out of this earthly tabernacle, and take holde of this ancker of hope, with the ſame reſolution, and confidence, as I now preach it vnto you. And *I beſeech thee* (ſweete Ieſus) euen by thine *Agonie and bloodie ſweat, by thy croſſe and paſſion, by thy glorious Reſurrection and Aſcenſion, and Seſſion and intercesſion* at the right hand of God, when in that dreadfull day of Iudgement, he ſhall preaſſe me with this, or this, on this enormitie, that then thou wouldeſt præſent thy ſelfe vnto thine angrie father, in ſuch freſh and bleeding wiſe, as thou wert on the croſſe, and pleade for me, and ſay, *Father, Ecce Homo: Beholde I am the man: I haue redeemed him: I haue anſwered for him: He is mine, Amen. Euen ſo come Lord Ieſus:* It is thou, it is thou that *haſt anſwered for me* O Lord my Chriſt. *Father into thy hands*

The Engliſh letanie

Iſaiah.43.1

Apoc.22.20.

Attah Tagnaneh.

Pſ.38.15.

Luc.23.46.

Christi- I commend my ſpirit. *Lorde Ieſus* re-
expira- ceiue my ſoule.
n. *Acts.* 59.

um.6. *The Lord bleſſe vs*, and keepe vs: the
.25.&c. Lord make his face ſhine vpon vs, and be mercifull vnto vs: the Lorde lift vp his countenance vpon vs, and ſend vs peace.

. Corinth. *The Grace of our Lord Ieſus Chriſt*,
13.13. and the loue of God, and the communion of the holy Ghoſt, be with vs all euermore.

Amen.